# Free My Niggas AC

To be black is to be wrong, To be a nigga is to be deplorable  
confined to a constant state of war with civil society,   
a war with no end in sight and no potential for peaceful resolution.  
Black voices are seen as enemy voices as wrong and as such civil society strips us of our right to speak, strips us of our life.

constitutional Speech is not just about the ability to say what ever you want. Its about recognition Being free to live and living free. Its about being a person!

**Only by having no restrictions on the speech of niggas can we recognize them as people. Pettit 97**Philip Pettit. Republicanism: A Theory of Freedom and Government. OUP Oxford, Apr 10, 1997 Kamiak NB (accessed April 12, 2017)

But the primary-good status of freedom as non-domination can also be supported by reference to the reduction of strategy and subordination that it makes possible. **To be a person is to be a voice that cannot properly be ignored, a voice which speaks to issues raised in common with others and which speaks with a certain authority**: enough authority, certainly, for discord with that voice to give others a reason to pause and think. **To be treated properly as a person, then, is to be treated as a voice that cannot be dismissed without independent reason: to be taken as someone worth listening to. The condition of domination would reduce[s] the likelihood of being treated as a person in this way, so far as it is associated with a need for strategy and a subordinate status.** The dominated, strategy-bound person is someone with reason to watch what they say, someone who must be assumed always to have an eye to what will please their dominators. And equally, the dominated, subordinate person is someone, by common assumption, who has reason to impress their dominators and try to win a higher ranking in their opinion. Such a person will naturally be presumed to lack an independent voice, at least in the area where domination is relevant. They will fail to make the most basic claim on the attention of the more powerful, for they will easily be seen as attention-seekers: they will easily be seen in the way that adults often see precocious children. They may happen to receive attention but they will not command attention; they may happen to receive respect but they will not command respect.

Public colleges and universities aren’t just building structures but rather the institution and influenced actions that take place as an extension of power from the state. From lack of Historical education to the complacence with active silence

Free speech goes beyond the ability to speak, to speak, be heard and protected from repercussions and backlash is to truly be free and protected. But the University of Kentucky’s administration has made it pretty clear that black speech is not free speech and hate speech is not restricted.

Thus I affirm the resolution that public colleges and Universities such as University of Kentucky ought not restrict any constitutionally protected speech produced by niggas through the acts of active listening, protecting niggas speech and meeting the demands of niggas.

UK is not the first and only participant in this antagonism Educational institutions, such as debate, exclude Nigga’s speech to sustain Whiteness only interjecting Nigga’s speech into the conversation can cause a pivot. Put your theory shells away the aff controls the internal link to any education or fairness impacts; it is a prerequisite to debate. Theory is the greatest counter to niggas’ speech, as it will only serve to further restrict the already restricted. They must prove in the original shell why they are not just another restriction

The role of the Judge is to serve as a representative of Public Colleges and Universities tasked with the decision to remove or reinstate restrictions on the Niggas speech. This comes after Elijah smith in his 2013 article explains that specifically LD judges need to change the way they situate themselves in rounds especially rounds involving the few black and latino students. If debate is truly transformative and linked to the real world and we want to change how debaters and students act in the world we must change in these spaces.

The role of the ballot is to be a declaration of speech as an expression of the decision to remove or reinstate restrictions on the speech of niggas.

Just last month after several attempts to bring light to the onslaught of racist acts directed towards and inflicted on students of color including offensive murals used to decorate the Entrance, Niggas were told by UK administration that nothing could be done about the attacks that happened to Black female students on campus. Even still the debate community remains silent and complacent in the oppression that strikes so close to their community. Niggas are treated as second class debaters from the moment they join the activity and their second class participant status extends when they are coaches.   
We lose speaker points for not having “professional” hair styles…  
We are told that we are very articulate as if Black teenagers aren’t supposed to be…

The community targets black coaches

They re told they are being aggressive and their presence is intimidating

They are accused of heinous crimes but again their speech is stripped away when no one ask for their input or take on the situation.

When Black debaters win tournaments just like when Rutgers MN was able to #UniteTheCrowns; the white debate elite immediately goes to social media to invalidate their accomplishments.

Even here, we are forced to compete on campuses and hotels that have a brutal history of racism. This tournament’s elimination rounds are held on a FUCKING PLANTATION

#### We must address this issue now.

**Peterson 14|**UNIVERSITY OF CALIFORNIA, IRVINE DEBATING RACE, RACE-ING DEBATE: AN EXTENDED ETHNOGRAPHIC CASE STUDY OF BLACK INTELLECTUAL INSURGENCY IN U.S. INTERCOLLEGIATE DEBATE DISSERTATION submitted in partial satisfaction of the requirements for the degree of DOCTOR OF PHILOSOPHY TR in Sociology by David Kent Peterson) Kamiak NB (accessed April 12, 2017)

One such unique intervention occurred at the annual competition at the University of Kentucky in Lexington, KY. On the first night of the competition Tyron, one of the team members from Oklahoma whose last name is Campbell, had a discussion with a black male janitor of the hotel in which the tournament was being held. The name of the hotel was **Campbell House**, and Tyron was told by the janitor that the house **was formerly a plantation that was turned into a hotel. The architecture of the hotel resembled an old-style Kentucky plantation**

**n and several black debaters discussed feeling uncomfortable,** both for just being in Lexington Kentucky and particularly for staying at a hotel that resembled a plantation. **To hear that the hotel actually was a plantation intensified these feelings.** In each of their debates, Jared and Tyron discussed their feelings about staying at a hotel that resembled, and once was, a slave plantation. **They related these feelings to their frustration of constantly debating in white university spaces where virtually all competitions are held. This is an example of** the ways in which the students would draw upon local conditions or circumstances to attempt to highlight **the larger plight of black students in the debate activity**

When we come to tournaments on campuses that can often be the ones perpetuating racism and we are silent we send a message that academia is steadfast in its resistance to be in solidarity with the oppressed. Dr. Christine Stanley in 2007 explains that the methodology and utilization of the 1AC is key to challenge hegemonic knowledge production – marginalized voices are excluded in the academia in the status quo and the AC counter narrates the world contrary to the master narrative publicized.

Non-Black debaters don’t have a narrative contextualized to debate as violent as ours. This is the only place I have where I can make you listen to me and I don’t care if you’re uncomfortable; welcome to the world of a Nigga.

**Peterson 14 [**UNIVERSITY OF CALIFORNIA, IRVINE DEBATING RACE, RACE-ING DEBATE: AN EXTENDED ETHNOGRAPHIC CASE STUDY OF BLACK INTELLECTUAL INSURGENCY IN U.S. INTERCOLLEGIATE DEBATE DISSERTATION submitted in partial satisfaction of the requirements for the degree of DOCTOR OF PHILOSOPHY TR in Sociology by David Kent Peterson](accessed April 12, 2017) Kamiak NB \*\*Bracketed for grammar\*\*

In describing these efforts as focused primarily on multiculturalism and diversity, I do not suggest that they were not confrontational and disruptive to the debate activity. There were confrontational and radical elements of these positions though they often subordinated this aspect of their performance to a politics of multiculturalism. In describing her purpose for approaching debate in the way she does, Tara explained, I would like to think that by the time my debate career was over that I was able to change some opinions. And so part of my approach was definitely wanting to change the landscape, the atmosphere, and just straight up the representational numbers of black female bodies that exist inside of the debate activity. But the other side of that and what I started to notice as I got older was that you can’t change the world and you can’t fix everything. So, if anything, I wanted my presence in the activity to be felt. So **if I can’t change your mind**, for the next two hours **I’m gonna pick you off, and make you talk about something that you would never have had to talk about otherwise.** So many people don’t want to talk about the perspectives and ideas of the people that are excluded from this activity, they don’t wanna talk about their privilege, they wanna avoid those conversations at all costs. When they’re outside of the debate space living in their more affluent and more secluded lives, in their ivory tower universities, they’re never forced to dialogue with someone like me. So more than changing your mind, I want to piss you off, I wanted to make you feel what I feel when I walk around these debate competitions. And so my goal was [is] twofold, it was, one, to introduce ideas to people with the hope of changing their minds and, two, after realizing that not everyone wanted to be on that frame of mind, I just wanted to make you feel uncomfortable, I feel that uncomfortability is good, so for two hours I wanted to make you think about your very existence the same way I have to think about mine.

And Christopher Vincent in 2013 explains how there is an ethical obligation to confront exclusion because anything less is consent especially in the context of judges,

Chris **Vincent,** Assistant at Louisville, October 26th 2013, Re-Conceptualizing our Performances: Accountability in Lincoln Douglas Debate, <http://victorybriefs.com/vbd/2013/10/re-conceptualizing-our-performances-accountability-in-lincoln-douglas-debate>

**Debaters must be held accountable for the words they say in the round.** We should no longer evaluate the speech. Instead we must begin to evaluate the speech act itself. Debaters must be held accountable **for more than winning the debate. They must be held accountable for the implications of that speech.** **As educators and adjudicators in the debate space we** also **have an ethical obligation to foster an atmosphere of education. It is not enough for judges to offer predispositions suggesting that they do not endorse racist, sexist, homophobic discourse, or justify why they do not hold that belief, and still offer a rational reason why they voted for it. Judges have become complacent** in voting on the discourse, **if the other debater does not provide a clear enough role of the ballot framing, or does not articulate well enough why the racist discourse should be rejected.** Judges must be willing to foster a learning atmosphere by holding debaters accountable for what they say in the round. **They must be willing to vote against a debater if they endorse racist discourse. They must be willing to disrupt the process of the flow for the purpose of embracing that teachable moment. The speech must be connected to the speech act.** We must view the entire debate as a performance of the body, instead of the argument solely on the flow.

And Dana Polson of University of Maryland says that In round activism against oppressive systems is the biggest impact in debate. Its empirics prove that it allows the debate space to function as a training ground for debaters to go into real world to implement actual productive change.

View theoretical objections and definitional paradigms as an act of containment which Damien Schnyder in 2008 says is used to bracket out alternatives to the normalized policing of niggas which only leads to the silencing of black voices and enclosure of self expression to achieve the end goal of eviscerating of niggas.

To access their fairness or education impacts they must weigh them against the marginalization of the status quo nigga. view voting affirmative as an alternative to the exclusionary processes of the status quo. analysis of specific discourse is a prerequisite to gaining offense. How we as subjects are positioned in debate is a prerequisite to interpreting and understanding the resolution or its implications – how we know and view the world is influenced by construction of social reality through discourses of knowledge. If they do read theory **make theory an issue of reasonability with a brightline of link and impact turnable offense this is the best weighing mechanism for the theory debate because it ensures ground is upheld, both debaters have access to the ballot, and that substantive engagement leading to education can occur. And, if they initiate theory you weigh the impacts of theory under my role of the ballot, because even if theory indicts the role of the ballot it doesn’t engage with the warrants as to why the ballot should function in that way.**